# A Scholarly Exegesis of Revelation Chapter 11: The Temple, the Two Witnesses, and the Seventh Trumpet

# 啟示錄第十一章學術釋經：聖殿、兩位見證人與第七號角

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## Introduction 導論

Revelation Chapter 11 stands as one of the most theologically dense and eschatologically significant passages in the Apocalypse of John. This chapter encompasses three major thematic units: the measuring of the temple (vv. 1–2), the ministry and martyrdom of the two witnesses (vv. 3–14), and the sounding of the seventh trumpet (vv. 15–19). The passage weaves together Old Testament prophetic imagery, Christological typology, and apocalyptic symbolism in a manner that has generated extensive scholarly debate across the centuries. As Robert Jamieson notes in his *Commentary Critical and Explanatory on the Whole Bible* (1871), "This eleventh chapter is a compendious summary of, and introduction to, the more detailed prophecies of the same events to come in the twelfth through twentieth chapters."

啟示錄第十一章是約翰啟示錄中神學最為濃密、末世論意義最為重大的經文之一。本章涵蓋三大主題單元：量度聖殿（1–2節）、兩位見證人的事工與殉道（3–14節），以及第七號角的吹響（15–19節）。本段經文將舊約先知意象、基督論預表與啟示文學象徵交織在一起，數世

紀以來引發了廣泛的學術討論。正如Robert Jamieson在其1871年《全聖經批判與釋義註釋》中所指出：「這第十一章是對第十二章至第二十章中同一事件更詳細預言的精要摘要與導論。」

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# I. The Measuring of the Temple (Revelation 11:1–2)

# 一、量度聖殿（啟示錄11:1–2）

**Verse 1** 第一節
**Greek (Koine)** 希臘文：

Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

**Transliteration** 音譯：

*Kai edothē moi kalamos homoios rhabdō, legōn: Egeire kai metrēson ton naon tou theou kai to thysiastērion kai tous proskynoūntas en autō.*

**Translation** 翻譯：

"And there was given to me a reed like a rod, saying: Rise and measure the sanctuary of God and the altar and those who worship in it."

「有一根蘆葦像杖一樣賜給我，說：起來，量度神的聖所、祭壇，以及在其中敬拜的人。」

**Syriac Peshitta** 敘利亞文別西大譯本：

ܘܐܬܝܗܒ ܠܝ ܩܢܝܐ ܕܡܫܚܐ ܐܡܪ ܩܘܡ ܘܣܘܪ ܠܗܝܟܠܐ ܕܐܠܗܐ ܘܠܡܕܒܚܐ ܘܠܣܓܕܝܢ ܒܗ

**Transliteration** 音譯：

*W'ethyheb ly qanya d'mutha d'shebṭa w'qa'em hwa mal'akha w'emar: Qum u'mshukh l'haykla d'Alaha w'l'madhbkha w'l'hanon d'saghdhin beh.*

**Translation** 翻譯:

"And there was given to me a reed in the likeness of a rod, and the angel was standing and said: Rise and measure the temple of God and the altar and those who worship in it."

「有一根像杖一樣的蘆葦賜給我，天使站著說：起來，量度神的殿、祭壇，以及在其中敬拜的人。」

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**Linguistic Analysis** 語言學分析

The Greek term **κάλαμος** (*kalamos*) denotes a reed or measuring rod, the same word from which the English "canon" derives (through the Hebrew *qaneh*, קנה). Jamieson's commentary observes that "the reed, the canon of Scripture, the measuring reed of the Church, our rule of faith, speaks." The Syriac ܩܢܝܐ (*qanya*) preserves the same Semitic root, reinforcing the linguistic connection between measurement and authoritative standard.

希臘文 **κάλαμος** (*kalamos*) 意指蘆葦或量度的杖，英文 "canon"（正典）一詞即由此詞（經由希伯來文 *qaneh*，קנה）衍生而來。Jamieson的註釋觀察到：「蘆葦，即聖經正典，教會的量度之杖，我們信仰的準則，在此說話。」敘利亞文 ܩܢܝܐ (*qanya*) 保留了相同的閃族語根，強化了量度與權威標準之間的語言聯繫。

The critical distinction between **ναός** (*naos*), the inner sanctuary or Holy Place, and **ἱερόν** (*hieron*), the temple complex as a whole, is essential here. John employs *naos*—the dwelling place of God's presence—not the broader temple compound. This distinction, as Dr. Michael S. Heiser has noted in his discussion of Revelation 11, indicates that what is being measured is the sacred space where God dwells with His

people, not merely a physical structure. The measuring of the *naos* corresponds to the spiritual preservation of God's elect.

**ναός** (*naos*, 內殿即聖所）與 **ἱερόν** (*hieron*, 整個聖殿建築群）之間的關鍵區別在此至關重要。約翰使用的是 *naos*——神臨在的居所——而非更廣泛的聖殿區域。正如Dr. Michael S. Heiser在其對啟示錄11章的討論中所指出，這一區別表明被量度的是神與祂子民同在的神聖空間，而非僅僅是物質建築。量度 *naos* 對應於神選民的屬靈保守。

The verb **μέτρησον** (*metrēson*), an aorist imperative, conveys urgency and divine commission. The Syriac employs ܡܫܘܟ (*mshukh*), from the root *m-sh-kh*, meaning "to measure" or "to anoint," which carries a rich connotation in Syriac theology: to measure is simultaneously to consecrate and set apart. This Syriac nuance adds a sacramental dimension to the act of measurement.

動詞 **μέτρησον** (*metrēson*) 為不定過去式命令語氣，傳達出迫切性與神聖委任。敘利亞文使用 ܡܫܘܟ (*mshukh*)，源自字根 *m-sh-kh*，意為「量度」或「膏抹」，在敘利亞文神學中承載豐富的內涵：量度同時意味著分別為聖。這一敘利亞文的語義色彩為量度的行為增添了聖禮性的向度。

The Peshitta's inclusion of ܐܟܠܐ (*mal'akha*, "the angel") is notable—a variant absent from the critical Greek text (NA28) but present in some manuscripts (notably B and the Syriac). This textual variant suggests an angelic mediatorial role in the prophetic commission.

別西大譯本中包含 ܐܟܠܐ (*mal'akha*，「天使」）值得注意——這一異文在希臘文批判本（NA28）中不存在，但見於某些抄本（特別是B抄本和敘利亞文）。這一文本異文暗示天使在先知委任中的中介角色。

**Theological Significance** 神學意義

The imagery of measuring derives from Ezekiel 40:3–5, where the prophet is shown the eschatological temple being measured. Dr. Chuck Missler emphasizes that this

connection to Ezekiel's vision indicates that God is demarcating what belongs to Him—His people constitute the measured sanctuary. John MacArthur explains: "The temple symbolizes the Jews, and God is measuring out the temple because it belongs to Him. It is symbolizing that the Jews are God's possession, and in spite of all of the judgment and all of the demons and Satan and Antichrist overrunning the earth, God will bring Israel to salvation and the kingdom."

量度的意象源自以西結書40:3–5，先知在那裡看見末世聖殿被量度。乍乞·乃瑟博士（Dr. Chuck Missler）強調，與以西結異象的聯繫表明神正在劃定屬於祂的範圍——祂的子民構成了被量度的聖所。約翰·麥克阿瑟解釋說：「聖殿象徵猶太人，神量度聖殿是因為它屬於祂。這象徵猶太人是神的產業，儘管有一切審判、鬼魔、撒旦和敵基督橫行地上，神仍將帶領以色列進入救恩和國度。」

Matthew Henry, in his *Concise Commentary*, interprets this measuring as encompassing both preservation and accountability: "The worshippers must be measured; whether they make God's glory their end, and his word their rule, in all their acts of worship." This dual function of measurement—divine protection and divine scrutiny—reflects the holiness of God who both shelters and judges His people.

馬太·亨利在其《簡明註釋》中將這一量度解釋為既包含保守又包含問責：「敬拜者必須被量度；看他們是否在一切敬拜行為中以神的榮耀為目的，以祂的話語為準則。」量度的這一雙重功能——神聖保護與神聖審察——反映了神的聖潔，祂既庇護又審判祂的子民。

Gary Hamrick, in his verse-by-verse study of Revelation, underscores that this measuring imagery conveys divine ownership and covenantal commitment: God marks what is His even amidst unprecedented tribulation.

Gary Hamrick在其逐節研讀啟示錄的講解中強調，這一量度意象傳達了神聖的所有權和盟約的委身：即使在史無前例的大災難中，神仍標記屬於祂的。

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**Verse 2** 第二節

**Greek (Koine)** 希臘文:

Καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσεράκοντα [καὶ] δύο.

**Transliteration** 音譯:

*Kai tēn aulēn tēn exōthen tou naou ekbale exōthen kai mē autēn metrēsēs, hoti edothē tois ethnesin, kai tēn polin tēn hagian patēsousin mēnas tesserakonta [kai] dyo.*

**Translation** 翻譯:

"And the court which is outside the sanctuary cast out and do not measure it, because it has been given to the nations, and they will trample the holy city forty-two months."

「聖所以外的院子要丟棄不量，因為它已交給列國，他們要踐踏聖城四十二個月。」

**Syriac Peshitta** 敘利亞文別西大譯本:

ܠܐ ܬܡܕܘܗܝ ܠܒܪ ܡܢ ܗܝܟܠܐ ܘܒܪ ܠܐ ܬܫܘܐ ܐܢ ܐܬܝܗܒ ܗܘ ܠܥܡܡܐ ܘܢܕܘܫܘܢ ܩܪܝܬܐ ܩܕܝܫܬܐ ܬܪܬܝܢ ܘܬܪܝܢ ܫܢܝܢ

**Transliteration** 音譯:

*W'l'darta d'l'bar men haykla armeh l'bar w'la thamshkhyh meṭul d'ethyhebath l'ʿamme w'mdiynta qaddishta neddushun yarkhe arb'iyn wa'threin.*

**Translation** 翻譯:

"And the court which is outside the temple, cast it out, and do not measure it, because it has been given to the peoples, and the holy city they will trample for forty-two months."

「殿外的院子，丟棄在外，不要量它，因為它已交給眾民，聖城他們要踐踏四十二個月。」

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**Linguistic Analysis** 語言學分析

The verb **ἔκβαλε** (*ekbale*), "cast out," is strikingly strong—the same word used for exorcism in the Gospels. This is not mere omission but active exclusion. The Syriac ܒܪܡܐ ܗܘ ܠܒܪ (*armeh l'bar*), "throw it outside," preserves this forceful imagery. The outer court is not simply unmeasured; it is deliberately rejected.

動詞 **ἔκβαλε** (*ekbale*,「丟出」)語氣驚人地強烈——與福音書中趕鬼所用的詞相同。這不僅是省略，而是主動的排斥。敘利亞文 ܒܪܡܐ ܗܘ ܠܒܪ (*armeh l'bar*,「扔到外面」)保留了這一有力的意象。外院不僅僅是未被量度；它是被刻意拒絕的。

The verb **πατήσουσιν** (*patēsousin*), "they will trample," is the same word used in Luke 21:24 ("Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled"). This intertextual connection links John's apocalyptic vision directly to Jesus' Olivet Discourse. The Syriac ܢܕܘܫܘܢ (*neddushun*), from the root *d-w-sh* meaning "to tread" or "thresh," carries agricultural connotations of violent processing—the nations grinding down the holy city as grain on a threshing floor.

動詞 **πατήσουσιν** (*patēsousin*,「他們要踐踏」)與路加福音21:24(「耶路撒冷要被外邦人踐踏，直到外邦人的日期滿了」)使用的是同一詞。這一互文聯繫將約翰的啟示異象直接與耶穌的橄欖山講論相連。敘利亞文 ܢܕܘܫܘܢ (*neddushun*)，源自字根 *d-w-sh*，意為「踐踏」或「打穀」，帶有農業方面的內涵——列國如同在打穀場上碾壓穀物般壓制聖城。

The period of **forty-two months** (τεσσεράκοντα δύο μῆνας) equals 1,260 days and three-and-a-half years—half of the perfect number seven. As Jamieson's commentary explains, "The three and a half marks the time in which the earthly rules over the heavenly kingdom... It was the duration of Antiochus' treading down of the temple and persecution of faithful Israelites. The resurrection of the witnesses after three and a half days, answers to Christ's resurrection after three days."

四十二個月 (τεσσεράκοντα δύο μῆνας) 等於1,260天和三年半——完美數字七的一半。正如Jamieson的註釋所解釋：「三年半標誌著地上統治天上國度的時期……這是安提阿古踐踏聖殿和迫害忠信以色列人的持續時間。見證人在三天半後復活，對應基督在三天後的復活。」

**Theological Significance** 神學意義

Dr. Michael S. Heiser, in his discussion of Revelation 11 on the Naked Bible Podcast, emphasizes that the outer court given to the nations represents the sphere of Gentile dominion over the earthly Jerusalem, while the inner sanctuary represents God's protected covenant people. This dichotomy between measured/unmeasured space reflects the already/not-yet tension in eschatology: God's people are spiritually secured even while physically vulnerable.

Dr. Michael S. Heiser在其《Naked Bible Podcast》對啟示錄11章的討論中強調，交給列國的外院代表外邦人對地上耶路撒冷的統治範圍，而內殿則代表神所保護的盟約子民。被量度/未量度空間之間的這一二分法反映了末世論中「已然/未然」的張力：神的子民在屬靈上被保障，即使在肉身上仍然脆弱。

Fr. Stephen De Young, in his Orthodox theological engagement with the Apocalypse, reads this passage through the lens of the Church as the new temple: the measuring represents God's knowledge of and care for those who truly belong to Him through worship (*proskunountas*), while the outer court represents nominal or superficial adherence that will not withstand the eschatological trial.

De Young（德楊）神父從東正教神學的角度解讀啟示錄，將這段經文通過教會作為新聖殿的視角來閱讀：量度代表神對那些真正通過敬拜（*proskunountas*）屬於祂之人的認識和看顧，而外院代表表面的或有名無實的歸屬，這些無法經受末世的試煉。

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## II. The Two Witnesses: Ministry and Authority (Revelation 11:3–6)

## 二、兩位見證人：事工與權柄（啟示錄11:3–6）

**Verse 3** 第三節

**Greek (Koine)** 希臘文：

Καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.

**Transliteration** 音譯：

*Kai dōsō tois dysin martysin mou, kai prophēteusousin hēmeras chilias diakosias hexēkonta peribeblēmenoi sakkous.*

**Translation** 翻譯：

"And I will give [authority] to my two witnesses, and they shall prophesy one thousand two hundred sixty days, clothed in sackcloth."

「我要賜權柄給我的兩位見證人，他們要穿著麻衣說預言一千二百六十天。」

**Syriac Peshitta** 敘利亞文別西大譯本：

ܠܡܬ ܒܬܪܝܢ ܕܣ ܒܣܬܐ ܒܣܦܪܐ ܕܟܠ ܠܣܓܐ ܢܒܝ ܘܢܬܢܒܐ ܝܘܡܬܐ ܐܠܦ ܘܡܬܝܢ ܘܫܬܝܢ ܟܕ ܠܒܫܝܢ ܣܩܐ

**Transliteration** 音譯：

*W'ethel la'threin sahday w'nethnabon yawmatha alef w'matheyn w'shtiyn kad l'bishin saqe.*

**Translation** 翻譯：

"And I will give to my two witnesses and they shall prophesy one thousand two hundred and sixty days while clothed in sackcloth."

「我要賜給我的兩位見證人，他們要穿著麻衣說預言一千二百六十天。」

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**Linguistic Analysis** 語言學分析

The Greek term **μάρτυσιν** (*martysin*), the dative plural of *martys*, is the word from which English derives "martyr." As John MacArthur explains: "The word 'witness,' *martus* in the Bible, gives us our English word 'martyr.' And the reason we think of a martyr as someone who died is because so many witnesses to the truth of Christ gave their life that the word 'witness' became synonymous with dying." The term always refers to persons—living, breathing, testifying individuals.

希臘文 **μάρτυσιν** (*martysin*)，*martys* 的與格複數，是英文 "martyr"（殉道者）一詞的來源。正如約翰·麥克阿瑟所解釋：「聖經中的『見證人』*martus* 一詞賜予我們英文的 'martyr'。我們之所以將殉道者視為死去之人，是因為太多為基督真理作見證的人獻出了生命，以致『見證人』一詞成為死亡的同義詞。」此詞總是指向人——活生生的、呼吸著的、作見證的個體。

The Syriac ܣܗܕܐ (*sahday*) derives from the root *s-h-d*, meaning "to testify" or "to witness," which is cognate with the Arabic *shahid* (martyr/witness). The Syriac adds a layer of meaning: in the Semitic world, a *sahda* is one whose very existence constitutes testimony—their being is their witness.

敘利亞文 ܣܗܕܐ (*sahday*) 源自字根 *s-h-d*，意為「作證」或「見證」，與阿拉伯文 *shahid*（殉道者/見證者）同源。敘利亞文增添了一層含義：在閃族世界中，*sahda* 是其存在本身就構成見證的人——他們的存在就是他們的見證。

The verb **δώσω** (*dōsō*), "I will give," is spoken by an unnamed first-person speaker—either God the Father or Christ. The Greek does not include an explicit object (the word "power" in the KJV is italicized, indicating it is supplied by translators).

Jamieson notes: "There is no 'power' in the Greek, so that 'give' must mean 'give commission,' or some such word."

動詞 **δώσω** (*dōsō*,「我要賜」)由一位未指名的第一人稱說話者所說——或為父神或為基督。希臘文中沒有明確的受詞(KJV中「power」一詞為斜體,表明是譯者所補充)。Jamieson 指出:「希臘文中沒有『能力』一詞,所以『賜給』必須意為『賜下委任』或類似的詞語。」

The participle **περιβεβλημένοι** (*peribeblēmenoi*), a perfect passive participle meaning "having been clothed," indicates that their sackcloth garment is a settled state—they have been clothed and remain so. The Syriac uses ܠܒܫܝܢ (*l'bishin*), an active participle ("wearing"), emphasizing their deliberate choice of mourning attire.

分詞 **περιβεβλημένοι** (*peribeblēmenoi*) 為完成被動分詞,意為「已被穿上」,表明他們的麻衣是一種穩定狀態——他們已被穿上且持續如此。敘利亞文使用 ܠܒܫܝܢ (*l'bishin*),為主動分詞(「穿著」),強調他們對哀悼衣著的刻意選擇。

**Theological Significance** 神學意義

Derek Prince, in his devotional exposition on Revelation 11, identifies these two witnesses as historical persons who will minister during the tribulation period, noting: "In Revelation 11 we read the account of God's two witnesses during the tribulation period and of their eventual martyrdom 'by the beast that ascends out of the bottomless pit'—the Antichrist." Prince connects their resurrection to the broader pattern of resurrection hope, yet distinguishes it from the rapture described in 1 Thessalonians 4:16–17.

葉光明(Derek Prince)在其對啟示錄11章的靈修式釋經中,辨認這兩位見證人為在大災難期間服事的歷史人物,指出:「在啟示錄11章中,我們讀到神的兩位見證人在大災難時期的記載,以及他們最終被『從無底坑中上來的獸』——敵基督——所殉道。」葉光明將他們的復活與更廣泛的復活盼望模式相連接,但將其區別於帖撒羅尼迦前書4:16–17所描述的被提。

John MacArthur argues compellingly that these two witnesses may be Moses and Elijah returned, based on several convergent lines of evidence: (1) the powers they exercise—fire from heaven (cf. 2 Kings 1, Elijah) and turning water to blood and plagues (cf. Exodus 7–10, Moses); (2) prophetic expectation that both would return before the Day of the Lord (Malachi 4:5–6; Deuteronomy 18:15–18); (3) both appeared at the Transfiguration as a preview of the Second Coming; (4) both left earthly life in unusual ways; and (5) the duration of the drought matches Elijah's prior drought (three and a half years).

約翰·麥克阿瑟根據幾條匯聚的證據線索有力地論證這兩位見證人可能是摩西和以利亞的再臨：(1)他們所施行的能力——從天降火(參列王紀下1章，以利亞)以及使水變血和降災(參出埃及記7–10章，摩西)；(2)先知性的期待兩者都將在耶和華日子之前回來(瑪拉基書4:5–6；申命記18:15–18)；(3)兩者都在變像山出現作為第二次降臨的預演；(4)兩者都以不尋常的方式離開塵世；(5)乾旱的持續時間與以利亞先前的乾旱相符(三年半)。

Dr. Chuck Missler adds that the number two is the Old Testament number for the confirmation of testimony (Deuteronomy 17:6; 19:15), and that God's witnesses throughout redemptive history have appeared in pairs: Moses and Aaron, Caleb and Joshua, Zerubbabel and Joshua, Peter and Paul.

Chuck Missler博士補充說，二是舊約中確認見證的數字(申命記17:6；19:15)，而且神的見證人在整個救贖歷史中都是成對出現的：摩西和亞倫、迦勒和約書亞、所羅巴伯和耶書亞、彼得和保羅。

Charles H. Spurgeon, preaching on the theme of God's witnesses, declares: "Ye are my witnesses, and my servant whom I have chosen." He emphasizes that the call to bear witness is inseparable from suffering, that prophesying in sackcloth reveals "their afflicted, persecuted state, and deep sorrow for the abominations against which they protested." The sackcloth witnesses confront us with the cost of faithful testimony.

司布真（Charles H. Spurgeon）講論神的見證人這一主題時宣告：「你們是我的見證人，是我所揀選的僕人。」他強調，作見證的呼召與受苦不可分割，穿著麻衣說預言顯示「他們受壓迫、被逼迫的狀態，以及對他們所抗議之可憎事物的深深悲痛。」穿麻衣的見證人使我們面對忠信見證的代價。

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**Verse 4** 第四節

**Greek (Koine)** 希臘文：

Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.

**Transliteration** 音譯：

*Houtoi eisin hai dyo elaiai kai hai dyo lychniai hai enōpion tou kyriou tēs gēs hestōtes.*

**Translation** 翻譯：

"These are the two olive trees and the two lampstands that stand before the Lord of the earth."

「這就是那兩棵橄欖樹和兩個燈臺，站在全地之主面前的。」

**Syriac Peshitta** 敘利亞文別西大譯本：

ܗܠܝܢ ܬܪܬܝܢ ܙܝܬܐ ܘܬܪܬܝܢ ܡܢܪܬ̈ܐ ܕܩܕܡ ܡܪܝ ܕܟܠܗ ܐܪܥܐ ܩܝܡܝܢ

**Transliteration** 音譯：

*Haleyn enon tarteyn zayte w'tarteyn mnarat d'qdam mare d'kulah ar'a qayman.*

**Translation** 翻譯：

"These are the two olive trees and the two lampstands which stand before the Lord of all the earth."

「這就是那兩棵橄欖樹和兩個燈臺，站在全地之主面前的。」

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**Linguistic and Intertextual Analysis** 語言學與互文分析

The identification of the witnesses as **ἐλαῖαι** (*elaiai*, "olive trees") and **λυχνίαι** (*lychniai*, "lampstands") draws directly from Zechariah 4:3, 11–14. The Greek **ἑστῶτες** (*hestōtes*), a perfect active participle ("standing"), indicates a permanent posture of service and readiness before God. The Syriac ܩܳܝܡܳܢ (*qayman*) reinforces this sense of standing in perpetual ministry.

將見證人認定為 **ἐλαῖαι** (*elaiai*,「橄欖樹」)和 **λυχνίαι** (*lychniai*,「燈臺」)直接引自撒迦利亞書4:3, 11–14。希臘文 **ἑστῶτες** (*hestōtes*) 為完成主動分詞(「站著」)，表明在神面前永久服事和隨時預備的姿態。敘利亞文 ܩܳܝܡܳܢ (*qayman*) 強化了這一持續服事的含義。

Notable is the Syriac rendering ܡܪܳܢ ܕܟܠ ܐܪܥܳܐ (*mare d'kulah ar'a*), "Lord of all the earth," which expands the Greek's **κυρίου τῆς γῆς** with the totalizing word *kulah* ("all of it"). The critical apparatus notes that the best Greek manuscripts (A, B, C, Vulgate, Syriac, Coptic) read **κυρίου** ("Lord") rather than **θεοῦ** ("God"), echoing Zechariah 4:14's "the two anointed ones that stand by the Lord of the whole earth."

值得注意的是敘利亞文的翻譯 ܡܪܳܢ ܕܟܠ ܐܪܥܳܐ (*mare d'kulah ar'a*,「全地之主」)，以總括性的詞 *kulah*(「全部」)擴展了希臘文的 **κυρίου τῆς γῆς**。校勘注釋指出最佳希臘文抄本(A, B, C, 武加大譯本, 敘利亞文, 科普特文)讀作 **κυρίου**(「主」)而非 **θεοῦ**(「神」)，呼應撒迦利亞書4:14的「那兩位受膏者站在全地之主旁邊。」

John MacArthur (約翰·麥克阿瑟) provides an extensive exposition of the Zechariah 3–4 background, demonstrating that Joshua the high priest and Zerubbabel the governor were the original "two olive trees" who brought about Israel's spiritual and physical restoration after the Babylonian captivity. In the same manner, the two eschatological witnesses will be God's instruments for the final salvation and restoration of Israel:

"When we read that God has two witnesses in the end time called two olive trees and two lampstands, we now know exactly what that means—that God is getting ready for the salvation and the restoration of Israel."

約翰·麥克阿瑟對撒迦利亞書3–4章背景提供了詳盡的釋義，論證大祭司耶書亞和省長所羅巴伯是最初的「兩棵橄欖樹」，在巴比倫被擄之後帶來了以色列屬靈和物質的恢復。同樣地，這兩位末世見證人將成為神用於以色列最終救贖和恢復的器皿：「當我們讀到神在末世有兩位被稱為兩棵橄欖樹和兩個燈臺的見證人時，我們就確切知道這意味著什麼——神正在預備以色列的救贖和恢復。」

The imagery of olive trees producing oil for lampstands speaks to the self-sustaining power of the Holy Spirit in the witnesses' ministry. As Zechariah 4:6 declares, "Not by might nor by power, but by My Spirit, says the LORD of hosts." Dr. Chuck Missler emphasizes this point: the vision reveals a spontaneous, automatic divine supply with no human agency—God will sustain His witnesses supernaturally.

橄欖樹為燈臺產油的意象說明聖靈在見證人事工中自我維持的能力。正如撒迦利亞書4:6所宣告：「不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈，萬軍之耶和華說。」Chuck Missler博士強調這一點：異象揭示了一種不需人為介入的自發、自動的神聖供應——神將超自然地維持祂的見證人。

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**Verses 5–6** 第五至六節
**Greek (Koine)** 希臘文：

(v.5) Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

(v.6) Οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

**Transliteration** 音譯:

*(v.5) Kai ei tis autous thelei adikēsai, pyr ekporeuetai ek tou stomatos autōn kai katesthiei tous echthrous autōn; kai ei tis thelēsē autous adikēsai, houtōs dei auton apoktanthēnai.*

*(v.6) Houtoi echousin tēn exousian kleisai ton ouranon, hina mē hyetos brechē tas hēmeras tēs prophēteias autōn, kai exousian echousin epi tōn hydatōn strephein auta eis haima kai pataxai tēn gēn en pasē plēgē hosakis ean thelēsōsin.*

**Translation** 翻譯:

(v.5) "And if anyone desires to harm them, fire goes out from their mouth and devours their enemies; and if anyone should desire to harm them, in this way he must be killed."

（第5節）「若有人想要害他們，就有火從他們口中出來，吞滅他們的仇敵；若有人想要害他們，他必須這樣被殺。」

(v.6) "These have the authority to shut heaven, so that rain may not fall during the days of their prophecy, and they have authority over the waters to turn them into blood and to strike the earth with every plague as often as they desire."

（第6節）「這兩位有權柄關閉天，使他們說預言的日子不下雨；又有權柄管轄眾水使之變血，並用各樣災殃隨時擊打全地。」

**Syriac Peshitta** 敘利亞文別西大譯本:

(v.5) ܐܢ ܡܢ ܕܨܒ ܠܡܥܒܕ ܠܗܘܢ ܢܘܪܐ ܢܦܩ ܡܢ ܦܘܡܗܘܢ ܘܐܟܠ ܠܒܥܠܝ ܒܝܗ ܐܢ ܡܢ ܕܨܒ ܠܡܥܒܕ ܠܗ ܗܟܢܐ ܡܬܩܛܠ ܗܘ

(v.6) ܗܠܝܢ ܫܠܛܢܐ ܐܝܬ ܠܗܘܢ ܕܢܣܟܪ ܫܡܝܐ ܕܠܐ ܢܚܬ ܛܠܐ ܒܝܘܡܝ ܢܒܝܘܬܗܘܢ ܘܫܠܛܢܐ ܐܝܬ ܠܗܘܢ ܥܠ ܡܝܐ ܕܢܗܦܟܘܢ ܐܢܘܢ ܕܡ...

**Transliteration** 音譯:

*(v.5) W'man d'ṣabe d'naher enon, nura nafqa men pumhon w'akla la'b'el-d'babayhon. W'man d'ṣabe d'naher enon, hakana wale leh d'nethqṭal.*

*(v.6) Haleyn shulṭana ith l'hon d'nekhdon shmaya d'la nekheth meṭre b'yawmatha d'nbiyuthon. W'shulṭana ith l'hon 'al maya d'nehpkon enon d'ma...*

**Translation** 翻譯:

(v.5) "And whoever desires to harm them, fire goes out from their mouth and consumes their enemies. And whoever desires to harm them, thus it is fitting for him to be killed."

(v.6) "These have authority to shut heaven so that rain does not descend in the days of their prophecy. And authority they have over the waters to turn them to blood..."

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**Theological Significance** 神學意義

The **ἐξουσία** (*exousia*, "authority") given to the witnesses is not inherent but delegated—it is theocentric power exercised for divine purposes. The Syriac ܫܘܠܛܢܐ (*shulṭana*) carries the sense of "dominion" or "jurisdiction," emphasizing that their authority is a share in divine governance.

賜給見證人的 **ἐξουσία** (*exousia*,「權柄」)不是內在的而是被委派的——是為神聖目的而行使的以神為中心的能力。敘利亞文 ܫܘܠܛܢܐ (*shulṭana*) 帶有「統治」或「管轄」的含義，強調他們的權柄是分享於神的治理之中。

Voddie Baucham, in his exposition of Revelation, emphasizes that the faithfulness of God's witnesses is their most conspicuous characteristic—they speak the truth

regardless of consequences, reflecting Christ who is Himself the Faithful Witness (Revelation 1:5). The fire from their mouths connects to Jeremiah 5:14: "I am making my words in your mouth a fire, and this people wood, and the fire shall devour them."

Voddie Baucham在其啟示錄的釋義中強調，神的見證人最顯著的特徵是他們的忠信——他們不論後果如何都講說真理，反映基督自己就是那忠信的見證者（啟示錄1:5）。從他們口中出來的火連結到耶利米書5:14：「我必使我的話在你口中為火，這百姓為柴木，火便將他們燒滅。」

Gary Hamrick notes that the invincibility of these witnesses until their task is complete demonstrates a principle applicable to all believers: God's servants are immortal until their work is done. No power on earth can terminate a divine commission prematurely.

Gary Hamrick指出，這些見證人在任務完成之前的不可戰勝性證明了一個適用於所有信徒的原則：神的僕人在其工作完成之前是不朽的。地上沒有任何力量能夠提前終結一項神聖的委任。

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## III. The Martyrdom and Vindication of the Witnesses (Revelation 11:7–13)

## 三、見證人的殉道與平反（啟示錄11:7–13）

**Verse 7** 第七節
**Greek (Koine)** 希臘文：

Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ᾽ αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

**Transliteration** 音譯：

*Kai hotan telesōsin tēn martyrian autōn, to thērion to anabainon ek tēs abyssou poiēsei met' autōn polemon kai nikēsei autous kai apoktenei autous.*

**Translation** 翻譯:

"And when they finish their testimony, the beast ascending from the abyss will make war with them and will conquer them and will kill them."

「他們作完見證的時候，那從無底坑中上來的獸必與他們交戰，勝過他們，殺了他們。」

**Syriac Peshitta** 敘利亞文別西大譯本:

ܘܟܕ ܡܛܠ ܗܘ ܣܗܕܘܬܗ ܢܣܩ ܠܘܬܗܘܢ ܚܝܘܬܐ ܕܣܠܩܐ ܡܢ ܬܗܘܡܐ ܢܥܒܕ ܥܡܗܘܢ ܘܢܙܟܐ ܥܠܝܗܘܢ ܘܢܩܛܠ ܠܗܘܢ

**Transliteration** 音譯:

*W'ma d'shlemu sahduthon, khayutha d'salqa men thoma te'bed 'amhon qraba w'tezkeh enon w'teqṭol enon.*

**Translation** 翻譯:

"And when they complete their testimony, the beast that ascends from the deep will make war with them and overcome them and kill them."

「當他們完成見證時，那從深淵上來的獸要與他們交戰，勝過他們，殺了他們。」

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**Linguistic Analysis** 語言學分析
The temporal clause **ὅταν τελέσωσιν** (*hotan telesōsin*) uses the aorist subjunctive, indicating a definite future event contingent on completion. The verb **τελέσωσιν** (*telesōsin*) from *teleō* (to complete, to finish, to bring to perfection) is rich with theological resonance—it is the same root from which Christ's cry **Τετέλεσται** ("It is finished," John 19:30) derives. The witnesses cannot be killed until their testimony is *perfected*—brought to its divinely intended completion.

時間子句 **ὅταν τελέσωσιν** (*hotan telesōsin*) 使用不定過去假設語氣，指明一個以完成為條件的確定未來事件。動詞 **τελέσωσιν** (*telesōsin*) 源自 *teleō*（完成、結束、使完全），帶有豐富的神學共鳴——它與基督在十字架上的呼喊 **Τετέλεσται**（「成了」，約翰福音19:30）出自同一字根。見證人在他們的見證被「完全」——帶到其神聖預定的完成——之前不能被殺。

The **θηρίον** (*thērion*, "beast," literally "wild beast") is distinct from the Greek *zōon* ("living creature") used for the heavenly beings. The Syriac ܚܝܘܬܐ (*khayutha*, "beast/animal") carries a similar connotation of brutish, predatory power. Jamieson notes that this beast "was not mentioned before, yet he is introduced as 'the beast,' because he had already been described by Daniel (Daniel 7:3, 11)." The article indicates a figure already known from prophetic tradition.

**θηρίον** (*thērion*，「獸」，字面意義為「野獸」）與用於天上活物的希臘文 *zōon*（「活物」）不同。敘利亞文 ܚܝܘܬܐ (*khayutha*，「獸/動物」）帶有類似的野蠻、掠食性力量的含義。Jamieson指出這獸「之前未被提及，但被作為『那獸』介紹，因為但以理已經描述過牠（但以理書7:3, 11）。」定冠詞表明這是先知傳統中已知的人物。

**Theological Significance** 神學意義

The death of the witnesses only after the completion of their ministry reveals a principle of divine sovereignty that both Calvinist and Arminian scholars have affirmed. Dr. Leighton Flowers would note the conditionality embedded in *hotan telesōsin*—God works through the faithful completion of human responsibility. William Lane Craig, in his treatment of divine providence and eschatology, emphasizes that God's sovereignty does not bypass but incorporates creaturely agency; the witnesses' death is permitted only when divine purposes have been accomplished through their free and faithful testimony.

見證人僅在完成事工之後才被殺，揭示了加爾文派和阿民念派學者都肯定的神聖主權原則。Leighton Flowers博士會注意到 *hotan telesōsin* 中嵌含的條件性——神透過人類忠信完成責任來工作。William Lane Craig在其對神聖護理和末世論的論述中強調，神的主權不是繞過而是包含了受造者的能動性；見證人的死只有在神的目的透過他們自由而忠信的見證得以完成時才被許可。

Mar Mari Emmanuel, in his teachings on the Book of Revelation, emphasizes the cosmic warfare dimension: the beast from the abyss represents the concentrated power of evil that has been restrained until the appointed time. The witnesses' death is not defeat but the completion of a sacrificial vocation that mirrors Christ's own passion.

Mar Mari Emmanuel在其啟示錄教導中強調宇宙爭戰的向度：從深淵上來的獸代表了被約束直到指定時間的邪惡集中力量。見證人的死不是失敗，而是完成了一個反映基督自己受難的犧牲性使命。

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**Verse 8** 第八節
**Greek (Koine)** 希臘文：

Καὶ τὸ πτῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

**Transliteration** 音譯：

*Kai to ptōma autōn epi tēs plateias tēs poleōs tēs megalēs, hētis kaleitai pneumatikōs Sodoma kai Aigyptos, hopou kai ho kyrios autōn estaurōthē.*

**Translation** 翻譯：

"And their corpse [will be] upon the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified."

「他們的屍體倒在大城的街道上，那城按靈意叫所多瑪，又叫埃及，就是他們的主被釘十字架之處。」

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**Linguistic and Theological Analysis** 語言學與神學分析

The singular **πτῶμα** (*ptōma*, "corpse") in the best manuscripts (A, B, C) rather than the plural creates a striking theological image: the two fallen witnesses are treated as one body—united in death as in ministry. This echoes the mystical body language of Pauline ecclesiology.

最佳抄本（A, B, C）中的單數 **πτῶμα** (*ptōma*，「屍體」）而非複數，創造了一個引人注目的神學意象：兩位倒下的見證人被視為一個身體——在死中合一如同在事工中合一。這呼應了保羅教會論中的奧秘身體語言。

The adverb **πνευματικῶς** (*pneumatikōs*, "spiritually") is crucial—John is engaging in typological or spiritual exegesis of Jerusalem itself. The city where the Lord was crucified is simultaneously Sodom (sexual immorality and arrogance, cf. Ezekiel 16:49) and Egypt (tyranny and oppression of God's people). This triple identification—Jerusalem/Sodom/Egypt—demonstrates what Fr. Josiah Trenham and the Orthodox tradition would recognize as the patristic method of spiritual reading: the literal historical city becomes a universal symbol of opposition to God.

副詞 **πνευματικῶς** (*pneumatikōs*，「按靈意」）至為關鍵——約翰正在對耶路撒冷本身進行預表式或屬靈的釋經。主被釘十字架之城同時是所多瑪（性不道德和驕傲，參以西結書16:49）和埃及（對神子民的暴政和壓迫）。這一三重認定——耶路撒冷/所多瑪/埃及——展示了Trenham（特藍漢）神父和東正教傳統所認識的教父式屬靈閱讀方法：字面的歷史城市成為反對神的普世象徵。

Bishop Robert Barron, reflecting on the Book of Revelation, observes that the "great city" motif throughout Scripture represents human civilization organized apart from

God—a counter-kingdom to the Kingdom of God. The witnesses' bodies lying unburied in this city represent the world's contempt for divine truth, which will only be overturned by resurrection power.

Robert Barron主教在反思啟示錄時觀察到，聖經中「大城」的母題代表了離開神而組織的人類文明——一個與神國度相對的反國度。見證人的屍體躺在這城未被安葬代表世界對神聖真理的蔑視，這只會被復活的大能所推翻。

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**Verses 9–10** 第九至十節
**Greek (Koine)** 希臘文：

(v.9) Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

(v.10) Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ᾽ αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

**Transliteration** 音譯：

*(v.9) Kai blepousin ek tōn laōn kai phylōn kai glōssōn kai ethnōn to ptōma autōn hēmeras treis kai hēmisy, kai ta ptōmata autōn ouk aphiousin tethēnai eis mnēma.*

*(v.10) Kai hoi katoikoῦntes epi tēs gēs chairousin ep' autois kai euphrainontai, kai dōra pempsousin allēlois, hoti houtoi hoi dyo prophētai ebasanisan tous katoikountas epi tēs gēs.*

**Translation** 翻譯：

(v.9) "And [those] from the peoples and tribes and tongues and nations look upon their corpse three and a half days, and they do not permit their corpses to be placed in a tomb."

（第9節）「從各民各族各方各國中有人觀看他們的屍體三天半，不許他們的屍首放在墳墓裡。」

(v.10) "And those who dwell upon the earth rejoice over them and make merry, and they will send gifts to one another, because these two prophets tormented those who dwell on the earth."

（第10節）「住在地上的人就為他們歡喜快樂，彼此饋送禮物，因為這兩位先知曾叫住在地上的人受痛苦。」

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**Theological Significance** 神學意義

The phrase **οἱ κατοικοῦντες ἐπὶ τῆς γῆς** (*hoi katoikountes epi tēs gēs*, "those who dwell upon the earth") is a technical phrase in Revelation designating the unregenerate world (cf. 3:10; 6:10; 8:13; 13:8, 14). It describes not mere geographical location but spiritual orientation—those whose citizenship is terrestrial rather than heavenly.

短語 **οἱ κατοικοῦντες ἐπὶ τῆς γῆς** (*hoi katoikountes epi tēs gēs*,「住在地上的人」）是啟示錄中指稱未重生世界的專門術語（參3:10；6:10；8:13；13:8, 14）。它描述的不僅是地理位置，而是屬靈取向——那些國籍屬地而非屬天的人。

The verb **ἐβασάνισαν** (*ebasanisan*, "tormented") reveals the world's perception of prophetic truth: faithful preaching is experienced as torture by those whose consciences are pricked. As John MacArthur (約翰·麥克阿瑟) observes: "Determined rebels against the light rejoice, as on some happy event, when they can silence, drive to a distance, or destroy the faithful servants of Christ, whose doctrine and conduct torment them."

動詞 **ἐβασάνισαν** (*ebasanisan*,「折磨」)揭示了世界對先知真理的感知:忠信的講道被良心被刺傷者體驗為折磨。正如約翰·麥克阿瑟所觀察:「決意反對光明的悖逆者,當他們能夠使基督忠信的僕人沉默、遠離或消滅時,就如同逢喜事般歡喜——那些僕人的教義和行為折磨了他們。」

Ray Comfort and his evangelistic ministry exemplify this principle in our own time: the faithful proclamation of the Law and the Gospel, of sin and judgment, is invariably perceived as tormenting by those who love darkness rather than light. Jordan Peterson has similarly observed that truth-telling invariably provokes hostility from those invested in maintaining comfortable lies.

Ray Comfort及其佈道事工在我們的時代例證了這一原則:忠信宣講律法和福音、罪和審判,不可避免地被愛黑暗多於光明的人感知為折磨。Jordan Peterson也同樣觀察到,講說真理不可避免地引發那些投入於維持舒適謊言之人的敵意。

Justin Peters, in his ministry of discernment, notes that even in our present age, those who speak prophetic truth against false teaching and apostasy experience a form of the world's hatred—though mercifully short of death.

Justin Peters在其辨別事工中指出,即使在我們當今的時代,那些講出先知性真理反對假教訓和背道的人也經歷世界仇恨的某種形式——儘管蒙恩尚未至死。

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**Verses 11–12: Resurrection and Ascension** 第十一至十二節:復活與升天
**Greek (Koine)** 希臘文:

(v.11) Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

(v.12) Καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς· Ἀνάβατε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

**Transliteration** 音譯:

*(v.11) Kai meta tas treis hēmeras kai hēmisy pneuma zōēs ek tou theou eisēlthen en autois, kai estēsan epi tous podas autōn, kai phobos megas epepesen epi tous theōrountas autous.*

*(v.12) Kai ēkousan phōnēs megalēs ek tou ouranou legousēs autois: Anabate hōde. Kai anebēsan eis ton ouranon en tē nephelē, kai etheōrēsan autous hoi echthroi autōn.*

**Translation** 翻譯:

(v.11) "And after the three and a half days, a spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those who beheld them."

（第11節）「過了三天半，有生命的靈從神那裡進入他們裡面，他們就站起來，極大的恐懼落在看見他們的人身上。」

(v.12) "And they heard a great voice from heaven saying to them: Come up here. And they went up into heaven in the cloud, and their enemies beheld them."

（第12節）「他們聽見有大聲音從天上來對他們說：上到這裡來。他們就在雲中上了天，他們的仇敵也看見了。」

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**Linguistic Analysis** 語言學分析

The phrase **πνεῦμα ζωῆς ἐκ τοῦ θεοῦ** (*pneuma zōēs ek tou theou*, "spirit/breath of life from God") directly echoes Ezekiel 37:10 (the Valley of Dry Bones), where the breath of God animates dead Israel. The Greek *pneuma* carries the double meaning of "spirit"

and "breath," as does the Syriac ܪܘܚܐ (*rukha*) and the Hebrew *ruach*. This is the creative, resurrecting breath of God Himself.

短語 **πνεῦμα ζωῆς ἐκ τοῦ θεοῦ** (*pneuma zōēs ek tou theou*,「從神來的生命之靈/氣」) 直接呼應以西結書37:10（枯骨的山谷），那裡神的氣息使死去的以色列活過來。希臘文 *pneuma* 兼有「靈」和「氣」的雙重含義，敘利亞文 ܪܘܚܐ (*rukha*) 和希伯來文 *ruach* 亦然。這是神自己創造性的、使人復活的氣息。

**Ἀνάβατε ὧδε** (*Anabate hōde*, "Come up here") echoes Revelation 4:1, where John himself was invited into the heavenly realm. The command is given in the plural, addressed specifically to the two witnesses. Their ascension **ἐν τῇ νεφέλῃ** (*en tē nephelē*, "in the cloud") with the definite article suggests a specific cloud—perhaps *the* cloud of divine presence (the Shekinah), connecting to Christ's ascension in Acts 1:9 and the cloud of the transfiguration (Matthew 17:5).

**Ἀνάβατε ὧδε** (*Anabate hōde*,「上到這裡來」）呼應啟示錄4:1，約翰自己在那裡被邀進天上的領域。這命令以複數形式給出，特別對兩位見證人說。他們 **ἐν τῇ νεφέλῃ** (*en tē nephelē*,「在雲中」）的升天帶有定冠詞，暗示一朵特定的雲——或許就是神臨在的雲（舍金納），連接基督在使徒行傳1:9的升天和變像山的雲（馬太福音17:5）。

**Theological Significance** 神學意義

Derek Prince connects this resurrection event to the broader pattern of resurrection in Scripture: "The account makes it plain that this was in the fullest sense a resurrection. Although their bodies had not been buried, these two martyrs had been dead for three and a half days. Then, in the open sight of their enemies, their bodies were resurrected, and they ascended into heaven... their ascension into heaven is similar to each of the other cases... in that it takes place in a cloud." Prince distinguishes this from the general resurrection of Christians, seeing it as a distinct eschatological event.

葉光明(Derek Prince)將這一復活事件與聖經中更廣泛的復活模式相連接:「記載清楚表明這是完全意義上的復活。雖然他們的身體未被安葬，但這兩位殉道者已死了三天半。然後，在仇敵眼前，他們的身體復活了，升入了天堂……他們升天與其他各案例相似……都發生在雲中。」葉光明將此與基督徒的普遍復活區分開來，將其視為一個獨特的末世事件。

Fr. Chad Ripperger, from a Catholic scholastic perspective, would note that the bodily resurrection of the witnesses before the general resurrection demonstrates God's freedom to act outside normal eschatological sequence when His purposes require it—just as the Assumption of the Blessed Virgin anticipates the general resurrection.

Ripperger(里帕格)神父從天主教經院哲學的角度會指出，見證人在普遍復活之前的身體復活，證明了當神的旨意需要時，祂有自由在正常的末世序列之外行動——正如童貞聖母的蒙召升天預示了普遍復活。

The public nature of their vindication—**ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν** ("their enemies beheld them")—is a powerful statement of divine justice. God does not vindicate in secret. As Jamieson's commentary notes: "Unlike Elijah's ascension formerly, in the sight of friends only... The Church caught up to meet the Lord in the air, and transfigured in body, is justified by her Lord before the world."

他們平反的公開性質—— **ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν**(「他們的仇敵看見了他們」)——是神聖公義的有力宣言。神不會在暗中為人辯護。正如Jamieson的註釋所指出:「不像以利亞從前的升天，僅在朋友面前……教會被提與主在空中相遇，身體改變，在世界面前被她的主所稱義。」

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**Verse 13** 第十三節
**Greek (Koine)** 希臘文:

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

**Transliteration 音譯**:

*Kai en ekeinē tē hōra egeneto seismos megas, kai to dekaton tēs poleōs epesen, kai apektanthēsan en tō seismō onomata anthrōpōn chiliades hepta, kai hoi loipoi emphoboi egenonto kai edōkan doxan tō theō tou ouranou.*

**Translation 翻譯**:

"And in that hour there was a great earthquake, and a tenth of the city fell, and there were killed in the earthquake seven thousand names of men, and the rest became terrified and gave glory to the God of heaven."

「正在那時候，地大震動，城就倒塌了十分之一，因地震而死的人有七千，其餘的都懼怕，歸榮耀給天上的神。」

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**Linguistic and Theological Analysis 語言學與神學分析**

The unusual expression **ὀνόματα ἀνθρώπων** (*onomata anthrōpōn*, literally "names of men") rather than simply "men" is striking. Jamieson explains: "The men are as accurately enumerated as if their names were given." This language implies God's perfect knowledge of those who perish—each is known by name, even in judgment.

不尋常的表達 **ὀνόματα ἀνθρώπων** (*onomata anthrōpōn*，字面意義「人的名字」)而非簡單的「人」令人矚目。Jamieson解釋：「這些人被精確計數，就好像他們的名字都被列出一樣。」這一語言暗示神對那些滅亡之人完全的知識——即使在審判中，每一個人都是按名被認識的。

The phrase **ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ** (*edōkan doxan tō theō tou ouranou*, "they gave glory to the God of heaven") is interpreted by John MacArthur (約翰·麥克阿瑟) as genuine conversion: "The rest were terrified and gave glory to the God of heaven. That's the final culmination, the punctuation point at the conclusion of the salvation of the people of Israel." This represents, in his view, the eschatological fulfillment of Zechariah 12:10—Israel looking upon the One they pierced and mourning.

短語 **ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ** (*edōkan doxan tō theō tou ouranou*,「歸榮耀給天上的神」)被約翰·麥克阿瑟解釋為真正的歸信:「其餘的都懼怕，歸榮耀給天上的神。這是最終的高潮，以色列人得救的結論性標點。」在他看來，這代表了撒迦利亞書12:10的末世實現——以色列仰望他們所扎的那一位而悲哀。

Matthew Henry, in his *Concise Commentary*, offers the broader ecclesial interpretation: "The revival of God's work and witnesses, will strike terror into the souls of his enemies. Where there is guilt, there is fear; and a persecuting spirit, though cruel, is a cowardly spirit."

馬太·亨利在其《簡明註釋》中提供了更廣泛的教會學解釋:「神的工作和見證人的復興，將使祂仇敵的靈魂恐懼。有罪疚之處就有恐懼；逼迫的靈雖然殘酷，卻是膽怯的靈。」

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## IV. The Seventh Trumpet: The Kingdom Proclaimed (Revelation 11:15–19)

## 四、第七號角：國度宣告（啟示錄**11:15–19**）

**Verse 15** 第十五節

**Greek (Koine)** 希臘文：

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες· Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

**Transliteration** 音譯:

*Kai ho hebdomos angelos esalpisen; kai egenonto phōnai megalai en tō ouranō legontes: Egeneto hē basileia tou kosmou tou kyriou hēmōn kai tou christou autou, kai basileusei eis tous aiōnas tōn aiōnōn.*

**Translation** 翻譯:

"And the seventh angel sounded [his trumpet]; and there were great voices in heaven, saying: The kingdom of the world has become [the kingdom] of our Lord and of His Christ, and He shall reign unto the ages of the ages."

「第七位天使吹號，天上就有大聲音說：世上的國成了我主和主基督的國，祂要作王，直到永永遠遠。」

**Syriac Peshitta** 敘利亞文別西大譯本:

ܘܡܠܐܟܐ ܕܫܒܥܐ ܙܥܝܩ ܘܗܘܘ ܩܠܝ ܪܘܪܒܐ ܒܫܡܝܐ ܕܐܡܪܝܢ ܗܘܬ ܡܠܟܘܬܐ ܕܥܠܡܐ ܕܡܪܢ ܘܕܡܫܝܚܗ ܘܢܡܠܟ ܠܥܠܡ ܥܠܡܝܢ

**Transliteration** 音譯:

*W'mal'akha d'shab'a za'eq, w'hawaw qale rawrbe b'shmaya d'amrin: Hawath malkutha d''alma d'Maran w'da'Mshikhe, w'nemlokh l''alam 'almin.*

**Translation** 翻譯:

"And the seventh angel cried out, and there were great voices in heaven saying: The kingdom of the world has become our Lord's and His Messiah's, and He shall reign forever and ever."

「第七位天使大聲呼喊，天上有大聲音說：世界的國度成了我們主的和祂的彌賽亞的，祂要作王直到永永遠遠。」

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**Linguistic Analysis** 語言學分析

The textual variant here is significant. The critical Greek text (NA28, following A, B, C, and Vulgate) reads the singular **ἡ βασιλεία** (*hē basileia*, "the kingdom/sovereignty"), while the Textus Receptus reads the plural **αἱ βασιλεῖαι** (*hai basileiai*, "the kingdoms"). The singular emphasizes that there is ultimately only one sovereignty over the world, and it has now passed definitively to God and His Anointed. The Syriac ܡܠܟܘܬܐ (*malkutha*) is singular, supporting the critical text's reading and the theological point that worldly sovereignty, though fragmented into many kingdoms, is in essence one dominion now claimed by God.

此處的文本異文意義重大。希臘文批判本（NA28，依循A, B, C抄本及武加大譯本）讀作單數 **ἡ βασιλεία** (*hē basileia*,「國度/主權」)，而公認經文（Textus Receptus）讀作複數 **αἱ βασιλεῖαι** (*hai basileiai*,「眾國」)。單數強調世上終極而言只有一個主權，而它現在已決定性地歸於神和祂的受膏者。敘利亞文 ܡܠܟܘܬܐ (*malkutha*) 為單數，支持批判本的讀法和這一神學要點：屬世的主權雖分裂為眾多國度，本質上是一個統治權，現在被神所宣稱。

The verb **ἐγένετο** (*egeneto*, aorist of *ginomai*) declares accomplished fact: "has become." This is not a future hope but a proleptic declaration of eschatological certainty—heaven announces as accomplished what earth has not yet fully experienced. The verb **βασιλεύσει** (*basileusei*, future active indicative, "He shall reign") extends this accomplished reality into unending futurity: **εἰς τοὺς αἰῶνας τῶν αἰώνων** (*eis tous aiōnas tōn aiōnōn*, literally "unto the ages of the ages")—the strongest possible expression of eternity in Greek.

動詞 **ἐγένετο** (*egeneto*, *ginomai* 的不定過去式）宣告已完成的事實：「已成了」。這不是未來的盼望，而是末世確定性的預示性宣告——天上宣告為已完成之事，地上尚未完全經歷。動詞 **βασιλεύσει** (*basileusei*, 未來主動直陳式，「祂要作王」）將這已完成的現實延伸到無盡的未來：**εἰς τοὺς αἰῶνας τῶν αἰώνων** (*eis tous aiōnas tōn aiōnōn*, 字面意義「直到萬世的萬世」）——希臘文中表達永恆最強烈的方式。

**Theological Significance** 神學意義

This verse is perhaps the most triumphant declaration in all of Scripture concerning the consummation of God's Kingdom. It is the text set to music in Handel's *Messiah* ("The kingdoms of this world are become the kingdoms of our Lord and of His Christ"), and its theological weight cannot be overstated.

這節經文或許是全聖經中關於神國度成全最凱旋的宣告。它是韓德爾《彌賽亞》中配以音樂的經文（「世上的國成了我主和主基督的國」），其神學分量無論怎樣強調都不為過。

N.T. Wright, in his extensive work on the kingdom of God, would see in this verse the culmination of the narrative arc that begins in Genesis: God's creation, corrupted by human rebellion, is now being reclaimed. The "kingdom of the world" (*basileia tou kosmou*) is a single, unified sphere of authority that has been under rebel dominion since the fall, now decisively transferred to its rightful Sovereign. This is not the destruction of the world but its redemption—not escape from creation but creation's liberation.

N.T. Wright在其關於神國度的廣泛著作中，會在這節經文中看到從創世記開始的敘事弧線的高潮：神的創造，因人類的悖逆而敗壞，現在正被收回。「世上的國」（*basileia tou kosmou*）是一個單一統一的權柄領域，自墮落以來一直處於叛逆者的統治之下，現在決定性地轉移給它合法的君王。這不是世界的毀滅而是它的救贖——不是從受造界逃離而是受造界的解放。

Pastor Stephen Tong, the great Chinese Reformed theologian and preacher, emphasizes the Christological dimension of this declaration: the title **Χριστός** (*Christos*, "Anointed One/Messiah") appears here precisely because kingship is in view. "Christ" is not merely a surname but a royal title—He is the Anointed King whose reign fulfills all messianic prophecy from the Davidic covenant onward.

唐崇榮牧師，偉大的華人改革宗神學家和佈道家，強調這一宣告的基督論向度：稱號 **Χριστός** (*Christos*，「受膏者/彌賽亞」）在此出現正是因為王權在視域之中。「基督」不僅僅是姓氏而是王的稱號——祂是受膏的君王，祂的統治成全了從大衛之約以降的一切彌賽亞預言。

Bishop Robert Barron observes that the Kingdom of God is not merely a future reality to be awaited but a present reality breaking into history—the seventh trumpet represents the moment when hiddenness gives way to manifestation, when the already-present reign of God becomes publicly and cosmically undeniable.

Robert Barron主教觀察到，神的國度不僅僅是等待的未來現實，而是正在突入歷史的當下現實——第七號角代表隱藏讓位於顯明的時刻，當神已經臨在的統治成為公開地、宇宙性地不可否認時。

Dr. Michael S. Heiser, with his emphasis on the Divine Council worldview, would note that this passage announces the definitive end of the rule of the *elohim* (divine beings) who were set over the nations at Babel (Deuteronomy 32:8–9). The sovereignty that was delegated and subsequently corrupted is now reclaimed by the Most High and His Christ.

Michael S. Heiser博士以其對神聖議會世界觀的強調，會指出這段經文宣告了在巴別被設立管轄列國的 *elohim*（神靈）統治的決定性終結（申命記32:8–9）。被委派而後被敗壞的主權，現在被至高者和祂的基督收回。

Frank Turek, in his apologetic engagement with the question of evil, would see in this verse the ultimate answer to the problem of divine sovereignty and human suffering: God does not abandon His creation to evil but reclaims it completely—the seventh trumpet sounds the end of all usurped authority.

Frank Turek在其對邪惡問題的護教性討論中，會在這節經文中看到對神的主權與人類苦難問題的終極回答：神不會將祂的創造棄於邪惡，而是完全收回——第七號角吹響所有被篡奪之權柄的終結。

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**Verses 16–17** 第十六至十七節
**Greek (Koine)** 希臘文：

(v.16) Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

(v.17) λέγοντες· Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·

**Transliteration** 音譯：

*(v.16) Kai hoi eikosi tessares presbyteroi [hoi] enōpion tou theou kathēmenoi epi tous thronous autōn epesan epi ta prosōpa autōn kai prosekynēsan tō theō*

*(v.17) legontes: Eucharistoumen soi, kyrie ho theos ho pantokratōr, ho ōn kai ho ēn, hoti eilēphas tēn dynamin sou tēn megalēn kai ebasileusas;*

**Translation** 翻譯：

(v.16) "And the twenty-four elders who sit before God on their thrones fell on their faces and worshiped God,"

（第16節）「在神面前坐在自己座位上的二十四位長老就面伏於地，敬拜神，」

(v.17) "saying: We give thanks to You, Lord God Almighty, the One who is and who was, because You have taken Your great power and have begun to reign."

（第17節）「說：昔在、今在的主神，全能者啊，我們感謝祢，因祢執掌大權作王了。」

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**Linguistic Analysis** 語言學分析

The doxology of the twenty-four elders contains a theologically significant omission. In earlier hymns (Revelation 1:4, 8; 4:8), God is described with the threefold temporal designation: **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος** ("the One who is and who was and who is to come"). Here in 11:17, the phrase **καὶ ὁ ἐρχόμενος** ("and who is to come") is omitted in the best manuscripts (A, B, C, Vulgate, Syriac, Coptic). Jamieson explains: "The consummation having actually come, they do not address Him as they did when it was still future." God is no longer "the Coming One"—He has arrived.

二十四位長老的頌詞包含一個神學上重要的省略。在早先的頌歌中（啟示錄1:4, 8；4:8），神以三重時間性稱呼被描述：**ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος**（「昔在、今在、以後永在的」）。在此11:17中，短語 **καὶ ὁ ἐρχόμενος**（「以後永在的」）在最佳抄本（A, B, C, 武加大譯本, 敘利亞文, 科普特文）中被省略。Jamieson解釋：「成全既已實際來到，他們不再像以前仍是未來之事時那樣稱呼祂。」神不再是「那位將要來的」——祂已經來了。

The verb **εἴληφας** (*eilēphas*, perfect active of *lambanō*, "You have taken") is in the perfect tense, indicating a completed action with ongoing results. God has definitively and permanently taken up His sovereign power. The verb **ἐβασίλευσας** (*ebasileusas*, aorist of *basileuō*, "You have reigned/begun to reign") uses the ingressive aorist, marking the commencement of a new era of divine rule.

動詞 **εἴληφας** (*eilēphas*, *lambanō* 的完成主動式，「祢已取了」）使用完成時態，表明一個已完成且具有持續結果的行動。神已決定性地、永久地執掌了祂至高的權能。動詞

**ἐβασίλευσας** (*ebasileusas*, *basileuō* 的不定過去式,「祢作王了/開始作王」)使用起始性不定過去式，標誌神聖統治新紀元的開始。

**Theological Significance** 神學意義
The title **παντοκράτωρ** (*pantokratōr*, "Almighty," literally "Ruler of All") appears nine times in the New Testament—once in 2 Corinthians and eight times in Revelation. The Syriac renders this as ܟܠ ܚܫܒ (*akhid kul*, "Holder of All"). This is not abstract omnipotence but active, exercised sovereignty. As Pastor Stephen Tong would emphasize, God's almightiness is not merely a metaphysical attribute but a dynamic reality that will be consummately demonstrated in the eschaton.

稱號 **παντοκράτωρ** (*pantokratōr*,「全能者」，字面意義「萬有的統治者」)在新約中出現九次——一次在哥林多後書，八次在啟示錄。敘利亞文將其翻譯為 ܟܠ ܚܫܒ (*akhid kul*,「掌管萬有者」)。這不是抽象的全能而是主動的、被行使的主權。正如唐崇榮牧師會強調的，神的全能不僅僅是形而上學的屬性，而是將在末世被完美彰顯的動態現實。

The thanksgiving (εὐχαριστοῦμεν, *eucharistoumen*) of the elders is noteworthy—they give thanks specifically for God's exercise of judgment. This challenges modern sensibilities that divorce God's love from His justice. As Voddie Baucham teaches, the saints in glory will celebrate the righteous judgments of God, recognizing them as expressions of His holy love.

長老的感恩（εὐχαριστοῦμεν, *eucharistoumen*）值得注意——他們特別為神施行審判而感恩。這挑戰了將神的愛與祂的公義割裂的現代情感。正如Voddie Baucham所教導的，榮耀中的聖徒將慶祝神公義的審判，認識到它們是祂聖潔之愛的表達。

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**Verse 18** 第十八節
**Greek (Koine)** 希臘文：

Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

**Transliteration 音譯**:

*Kai ta ethnē ōrgisthēsan, kai ēlthen hē orgē sou kai ho kairos tōn nekrōn krithēnai kai dounai ton misthon tois doulois sou tois prophētais kai tois hagiois kai tois phoboumenois to onoma sou, tous mikrous kai tous megalous, kai diaphtheirai tous diaphtheirontas tēn gēn.*

**Translation 翻譯**:

"And the nations were enraged, and Your wrath has come, and the time of the dead to be judged, and to give the reward to Your servants the prophets and to the saints and to those who fear Your name, the small and the great, and to destroy those who destroy the earth."

「列國發怒了，祢的忿怒也臨到了。審判死人的時候到了，祢的僕人眾先知和眾聖徒，凡敬畏祢名的人，無論大小，得賞賜的時候到了；那些敗壞世界之人被敗壞的時候也到了。」

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**Linguistic and Theological Analysis 語言學與神學分析**

The juxtaposition of **ὠργίσθησαν** (*ōrgisthēsan*, "were enraged") applied to the nations and **ἡ ὀργή σου** (*hē orgē sou*, "Your wrath") applied to God creates a deliberate contrast: human rage is impotent and self-destructive; divine wrath is righteous and redemptive. Jamieson cites Psalm 99:1 (LXX): "The Lord is become King: let the peoples become angry." The irony is profound—human anger against God only hastens God's anger against them.

**ὠργίσθησαν** (*ōrgisthēsan*,「發怒了」)用於列國與 **ἡ ὀργή σου** (*hē orgē sou*,「祢的忿怒」)用於神之間的並列製造了刻意的對比:人的憤怒是無能的、自我毀滅的;神的忿怒是公義的、救贖性的。Jamieson引用詩篇99:1(七十士譯本):「耶和華作王了:讓眾民發怒吧。」反諷至深——人對神的憤怒只會加速神對他們的忿怒。

The phrase **διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν** (*diaphtheirai tous diaphtheirontas tēn gēn*, "to destroy those who destroy the earth") employs a powerful paronomasia (wordplay): the destroyers are destroyed; corruption reaps corruption. This lex talionis at the cosmic level demonstrates what John Lennox, in his engagement with the problem of evil, identifies as the ultimate vindication of divine justice—evil is not merely punished but is turned back upon itself.

短語 **διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν** (*diaphtheirai tous diaphtheirontas tēn gēn*,「敗壞那些敗壞地者」)運用了有力的雙關語(paronomasia):毀滅者被毀滅;腐敗收穫腐敗。這一宇宙層面的同態復仇法展示了John Lennox在其與邪惡問題的對話中所辨認的神聖公義的終極辯護——邪惡不僅僅被懲罰,而是被反轉到自身。

The catalogue of the rewarded—**τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους** ("Your servants the prophets and the saints and those who fear Your name, small and great")—is deliberately inclusive. It encompasses prophets, saints, and all God-fearers regardless of social status. As Cliffe Knechtle emphasizes in his evangelistic dialogues, the Gospel invitation extends to all, and the eschatological reward confirms this universal scope.

被賞賜者的目錄——**τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους**(「祢的僕人眾先知和眾聖徒,凡敬畏祢名的人,無論大小」)——是刻意包容性的。它涵蓋先知、聖徒和所有敬畏神的人,不論社會地位。正如Cliffe Knechtle在其佈道對話中所強調的,福音的邀請延伸至所有人,末世的賞賜確認了這一普世範圍。

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**Verse 19** 第十九節

**Greek (Koine)** 希臘文:

Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

**Transliteration** 音譯:

*Kai ēnoigē ho naos tou theou ho en tō ouranō, kai ōphthē hē kibōtos tēs diathēkēs autou en tō naō autou; kai egenonto astrapai kai phōnai kai brontai kai seismos kai chalaza megalē.*

**Translation** 翻譯:

"And the sanctuary of God which is in heaven was opened, and the ark of His covenant was seen in His sanctuary; and there were lightnings and voices and thunders and an earthquake and great hail."

「神在天上的聖所開了，在祂聖所中現出祂的約櫃；隨後有閃電、聲音、雷轟、地震和大雹。」

**Syriac Peshitta** 敘利亞文別西大譯本:

ܘܐܬܦܬܚ ܗܝܟܠܐ ܕܐܠܗܐ ܕܒܫܡܝܐ ܘܐܬܚܙܝ ܩܒܘܬܐ ܕܕܝܬܝܩܝ ܕܐܠܗܐ ܒܗܝܟܠܗ ܘܗܘܘ ܒܪܩܐ ܘܩܠܐ ܘܪܥܡܐ ܘܙܘܥܐ ܘܒܪܕܐ ܪܒܬܐ

**Transliteration** 音譯:

*W'ethptekh haykla d'Alaha d'ba'shmaya, w'ethkhziyath qibutha d'diyathiqi d'Alaha b'haykleh. Wa'hawaw barqe w'qale w'ra'me w'zaw'a w'barda rabtha.*

**Translation** 翻譯:

"And the temple of God which is in heaven was opened, and the ark of God's covenant was seen in His temple. And there were lightnings and voices and thunders and an earthquake and great hail."

「天上神的殿開了，在祂殿中看見了神約的櫃。隨後有閃電、聲音、雷轟、地震和大雹。」

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**Linguistic Analysis** 語言學分析

The passive verb **ἠνοίγη** (*ēnoigē*, "was opened") is a divine passive—God Himself opens the heavenly sanctuary. The **κιβωτός** (*kibōtos*, "ark") is the same word used in the LXX for both Noah's ark and the Ark of the Covenant. The Syriac ܬܒܘܬܐ (*qibutha*) similarly denotes a chest or container of sacred significance.

被動動詞 **ἠνοίγη** (*ēnoigē*,「被打開」)是神聖被動語態——神自己打開天上的聖所。**κιβωτός** (*kibōtos*,「約櫃」)與七十士譯本中用於挪亞方舟和約櫃的是同一詞。敘利亞文 ܬܒܘܬܐ (*qibutha*) 同樣指稱具有神聖意義的箱子或容器。

The term **διαθήκη** (*diathēkē*, "covenant/testament") is theologically loaded. In classical Greek it primarily means "testament" (a unilateral disposition), while in biblical usage it carries the broader sense of "covenant" (berith in Hebrew, *diyathiqi* in Syriac). The visibility of the ark of the covenant in heaven signifies that God's covenant promises are eternally secure—the earthly ark may have been lost since the destruction of the first temple, but its heavenly archetype endures.

術語 **διαθήκη** (*diathēkē*,「盟約/遺約」)在神學上載滿意義。在古典希臘文中它主要指「遺囑」(單方面的處置)，而在聖經用法中它承載了更廣泛的「盟約」含義(希伯來文 berith，敘利亞文 *diyathiqi*)。約櫃在天上的可見性表明神的盟約應許永遠安穩——地上的約櫃可能自第一聖殿被毀以來就失蹤了，但其天上的原型永存。

**Theological Significance** 神學意義

Charles H. Spurgeon, in his magnificent sermon on this verse titled "The Ark of His Covenant," preaches with characteristic power: "The Lord said concerning His people of old, 'I will make with them an everlasting covenant,' of which David said, 'Yet hath he made with me an everlasting covenant, ordered in all things and sure.' If God has made a covenant with you, it is not simply for today and tomorrow, nor merely for this life, but for the ages of ages, even forever and ever." Spurgeon sees in the opened temple and visible ark the assurance that "Christ, the great Sacrifice by whose death the covenant was ratified, Christ, the Surety, who has sworn to carry out our part of the covenant, Christ, who is the very sum and substance of the covenant, never alters."

司布真在其以本節經文為題的宏偉講道「祂盟約之櫃」中以其獨特的能力宣講：「主論到祂的古時子民說，『我要與他們立永遠的約，』大衛對此說，『祂雖然與我立永遠的約，凡事安排穩妥。』若神與你立了約，那不僅是為今天和明天，不僅是為今生，乃是為萬世的萬世，直到永永遠遠。」司布真在打開的聖殿和可見的約櫃中看到了保證：「基督，那藉著祂的死使盟約得以批准的偉大祭物；基督，那發誓要執行盟約中我們份分的保證人；基督，那盟約的全部總合與實質者，永不改變。」

Fr. Carlos Martins, from the Catholic sacramental perspective, would note that the opening of the heavenly temple reveals the ultimate reality behind all earthly liturgy—every Eucharistic celebration participates in this heavenly worship where the Ark (which is Christ, and by extension His Mother as the new Ark) is perpetually present before the Father.

Martins（馬丁斯）神父從天主教聖禮的角度會指出，天上聖殿的開啟揭示了所有地上禮儀背後的終極現實——每一次聖體聖事的慶祝都參與在這天上的敬拜中，約櫃（即基督，引申為祂的母親作為新約櫃）永遠臨在於父面前。

The theophanic phenomena—lightnings, voices, thunders, earthquake, and great hail—echo Sinai (Exodus 19:16–18) and indicate that the God of the covenant is

manifesting Himself in judgment and power. As Jamieson's commentary observes, this forms "a similar solemn conclusion to that of the seventh seal (8:5) and to that of the seventh vial (16:18). Thus, it appears, the seven seals, the seven trumpets, and the seven vials, are not consecutive, but parallel, and ending in the same consummation."

神顯現象——閃電、聲音、雷轟、地震和大雹——呼應西奈山（出埃及記19:16–18），表明盟約之神正在審判和大能中顯現自己。正如Jamieson的註釋所觀察：「這形成了與第七印（8:5）和第七碗（16:18）類似的莊嚴結語。因此，七印、七號和七碗似乎不是連續的，而是平行的，終結於同一個成全。」

Dr. John Bergsma, from his expertise in covenant theology, would observe that the ark's appearance at this climactic moment signals the definitive fulfillment of all covenantal promises—Abrahamic, Mosaic, Davidic, and New. The covenant structure of salvation history reaches its telos.

John Bergsma博士以其盟約神學的專長，會觀察到約櫃在這一高潮時刻的出現標誌著所有盟約應許的決定性實現——亞伯拉罕之約、摩西之約、大衛之約和新約。救贖歷史的盟約結構達到其目的（telos）。

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# V. Synthesis and Theological Conclusions

# 五、綜合與神學結論

**The Structure of Divine Faithfulness** 神聖信實的結構

Revelation 11 moves from measurement (divine ownership) through witness (divine testimony) to triumph (divine sovereignty). This tripartite movement reflects the very nature of God's relationship with His people: He claims them, commissions them, and ultimately vindicates them.

啟示錄11章從量度（神聖所有權）經過見證（神聖見證）到凱旋（神聖主權）。這一三重運動反映了神與祂子民關係的本質：祂認領他們、差遣他們，最終為他們辯護。

As G.C. Lewis Sr. emphasizes in his pastoral teaching, the entire chapter demonstrates that God's purposes cannot be thwarted. The measured temple cannot be destroyed; the witnesses cannot be silenced until their work is done; and the kingdom cannot fail to be established.

正如G.C. Lewis Sr.在其牧養教導中所強調，整章展示了神的旨意不能被挫敗。被量度的聖殿不能被摧毀；見證人在工作完成之前不能被噤聲；國度不可能不被建立。

**The Christological Pattern** 基督論的模式

The two witnesses follow the pattern of Christ Himself: prophetic ministry, rejection, death, resurrection, and ascension. Their three-and-a-half-day death parallels Christ's three-day burial; their ascension in a cloud mirrors His own (Acts 1:9). As Dr. Craig Keener notes in his *Revelation* commentary, John consistently presents the witnesses' experience as a recapitulation of Christ's own journey, reinforcing the New Testament theme that the servant is not above the master (John 15:20).

兩位見證人遵循基督自己的模式：先知事工、被棄絕、死亡、復活和升天。他們三天半的死亡對應基督三天的埋葬；他們在雲中的升天反映祂自己的（使徒行傳1:9）。正如Craig Keener博士在其《啟示錄》註釋中指出，約翰一貫地將見證人的經歷呈現為基督自己旅程的重演，強化了新約中僕人不大於主人的主題（約翰福音15:20）。

This Christological patterning is what Fr. Maximos Constas would identify as the typological depth of Scripture: every faithful witness in every age participates in the death and resurrection of Christ, and the eschatological witnesses bring this pattern to its ultimate historical expression.

這一基督論的模式化是Maximos Constas（馬克希莫斯·孔斯塔斯）神父所辨認的聖經預表學深度：每一個時代中每一位忠信的見證人都參與在基督的死和復活中，而末世的見證人將這一模式帶到其終極的歷史表達。

**The Eschatological Kingdom** 末世的國度

The seventh trumpet declaration—"The kingdom of the world has become our Lord's and His Christ's"—stands as the theological climax not merely of this chapter but of the entire book of Revelation in nuce. As Alvin Plantinga's philosophical theology would affirm, this is the ultimate answer to the logical problem of evil: God permits evil for a time but eternally and decisively overcomes it.

第七號角的宣告——「世上的國成了我主和主基督的國」——不僅是本章的神學高潮，而是整卷啟示錄精髓的神學高潮。正如Alvin Plantinga的哲學神學會肯定的，這是對邪惡的邏輯問題的終極回答：神暫時許可邪惡但永恆地、決定性地勝過它。

J. Warner Wallace, from his evidential apologetics perspective, would note that the confidence of the heavenly declaration rests upon the reliability of divine prophecy—the same evidential foundation that supports the truth of Christianity itself. The kingdom is declared with certainty because it is undergirded by the character of an all-knowing, all-powerful, faithful God.

J. Warner Wallace從其證據性護教學的角度會指出，天上宣告的確信建基於神聖預言的可靠性——與支持基督教真理本身相同的證據性基礎。國度被確定地宣告，因為它有全知、全能、信實之神的品格作為根基。

**The Covenant Faithfulness of God** 神的盟約信實

The chapter's conclusion with the visible ark of the covenant in the opened heavenly temple is a powerful statement about divine faithfulness. As Charles Spurgeon magnificently preaches: "He may well put all your fears to rest even by the thunder of His power." The God who thunders in judgment is the same God who keeps His

covenant. The two are not in tension but in harmony—His judgments are the means by which His covenant promises are fulfilled.

本章以在打開的天上聖殿中可見的約櫃作結，是關於神聖信實的有力宣言。正如司布真宏偉地宣講：「祂很可能藉著祂大能的雷轟就使你一切的恐懼安息。」在審判中發出雷轟的神就是守約的神。兩者不是張力而是和諧的——祂的審判是祂盟約應許得以實現的手段。

Dr. Michael Brown, in his engagement with Jewish objections to Christian messianism, would see in this chapter the ultimate answer to Israel's future: God has not abandoned His covenant people, and the eschatological witnesses will play a decisive role in Israel's national turning to their Messiah.

Michael Brown博士在其回應猶太人對基督教彌賽亞觀的反對意見時，會在本章中看到對以色列未來的終極回答：神沒有撇棄祂的盟約子民，末世的見證人將在以色列民族歸向他們的彌賽亞中扮演決定性的角色。

Matthew Henry, in his *Concise Commentary*, provides a fitting summary of the entire chapter's message: "By the opening the temple of God in heaven, may be meant, that there was a more free communication between heaven and earth; prayer and praises more freely and frequently going up, graces and blessings plentifully coming down... This, like the ark, is a token of the presence of God returned to his people, and his favour toward them in Jesus Christ, as the Propitiation for their sins."

馬太·亨利在其《簡明註釋》中為全章的信息提供了恰當的總結：「藉著天上神殿的開啟，可能意味著天地之間有更自由的溝通；禱告和讚美更自由頻繁地上升，恩典和祝福豐盛地降下……這像約櫃一樣，是神回到祂子民中的臨在標記，以及祂在耶穌基督裡——作為他們罪之挽回祭——向他們所施的恩惠。」

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## Concluding Exegetical Notes 結語釋經注記

Revelation 11 stands as a chapter of extraordinary theological richness, weaving together themes of divine preservation, prophetic witness, martyrdom, resurrection, judgment, and the consummation of the Kingdom. The linguistic analysis of both the Greek and Syriac texts reveals layers of meaning that enrich our understanding: the Syriac preserves Semitic resonances that illuminate the Jewish-prophetic matrix of John's thought, while the Greek text offers the precision and nuance of Hellenistic theological vocabulary.

啟示錄第十一章作為一章具有非凡神學豐富性的經文，交織著神聖保守、先知見證、殉道、復活、審判和國度成全的主題。對希臘文和敘利亞文文本的語言學分析揭示了豐富理解的多層含義：敘利亞文保留了閃族語的共鳴，照亮了約翰思想的猶太先知性母體，而希臘文文本則提供了希臘化神學詞彙的精確性和細微差別。

The chapter invites us to see ourselves within its drama. As Fr. Josiah Trenham and the patristic tradition remind us, every generation of the Church is called to be a witnessing community—measuring what belongs to God, testifying faithfully in seasons of persecution, trusting in the resurrection power that will ultimately vindicate all who suffer for the truth. And as the seventh trumpet sounds across the ages, we are called to live in the confidence that the kingdom of this world has already, in the counsels of eternity, become the kingdom of our Lord and of His Christ.

本章邀請我們在其戲劇中看見自己。正如Trenham（特藍漢）神父和教父傳統提醒我們的，每一代教會都被呼召成為見證的群體——量度屬於神的，在逼迫的季節中忠信地作見證，信靠復活的大能，最終為所有為真理受苦的人辯護。當第七號角跨越歷史響起，我們被呼召在這確信中生活：世上的國已經在永恆的計劃中成了我主和主基督的國。

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**Soli Deo Gloria** — 唯獨榮耀歸神

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